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The Protestant Review

Volume XXXIII, Number 12
December, 1916

ANNOUNCEMENT

The Trustees of Christ's Mission hereby announce that on October 1st the resignation of Bishop Manuel Ferrando as Director of the Mission was accepted with sincere regret, and being thus released he has returned to Porto Rico to look after the Christian work there in which he has long been vitally interested. He, however, retains his connection with the Mission as one of the Trustees, and will continue to edit THE PROTESTANT REVIEW, at least until the completion of the current volume.

The Trustees have selected as Director of the Mission Mr. Eli M. Eriksen, concerning whom an article appeared in the August number of THE REVIEW. Mr. Eriksen was formerly a monk of the Order of the Little Brothers of Mary in Mt. St. Michael's Monastery, Dumfries, Scotland, but escaped seven years ago, and during a large part of the time has been associated with the Protestant Alliance of London, England.

The Trustees appeal to all the friends of Christ's Mission to stand by it under the new Director, and to give it even stronger support than it had under Father O'Connor and Bishop Ferrando, so that its helpfulness may be continued and increased. In the next number of THE REVIEW Mr. Eriksen will outline his plans and give the titles of the lectures he is prepared to deliver. He is a speaker of rare winsomeness and power, and has already had many applications for these lectures.

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The Protestant Review

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ELI M. ERIKSEN, Director.

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WE THANK THEE, LORD

"My expectation only is from Him."

We thank Thee that our times are laid
  Within Thy hand;
And that Thy pathways have been made
  So plain that we can understand;
That we have known
  Through sun and shade, and good and ill,
That Thou hast ever led Thine own.
  And sovereign love attends us still.

We thank Thee for the year now past;
  It has been good.
Thou doest well in first and last.—
  Naught would we change e'en if we could.
Yet sadness stays:
  Lord, we had hoped it was Thy will
To lead us on in other ways,
  And there are gaps we cannot fill.

We thank Thee, Lord, that Thou hast kept
  The hope of spring,
And in the sun and while we slept
  Brought to fruition blossoming.
The ripened grain,
  The luscious fruit, the browning nut,
Repeat Thy love and care again,—
  Thou who dost love, "upbraiding not."

Thy "daily bread" has never failed,
  Nor love complete;
And when with doubts and fears assailed
  We would bow humbly at Thy feet;
Thou carest—yea!
  Our very hairs Thou numberest.
We thank Thee for our good to-day,
  We will believe our future blest.

—Helen F. Boyden.

The
Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIII DECEMBER, 1916 No. 12

EDITORIAL NOTES

BLIND LEADERS

(Concluded.)

Without doubt the leaders of the "Catholic" party in the Protestant Episcopal Church are moved primarily by the desire to put a check upon the alarming social tendencies of our times. The means proposed, however, are not only inadequate, but they tend directly toward fortifying those errors of the Roman Church which have been largely responsible for the development of the very conditions and tendencies we deplore. And if they could but realize it, these worthy men are trying to introduce into Protestantism the very things which so-called Catholic countries are trying to shake off.

Nothing could more quickly bring about medieval conditions in the Church than that the efforts of these well-intentioned members of the Catholic party should be crowned with success.

Let us make a brief survey of their proposed innovations, which are expected to serve as a panacea for existing evils.

They claim that the Church has become secularized, and, believing this accounts for its loss of power, they would restore to full vigor sacramentarianism and priestly supremacy. The mere fact that this proposition proceeds, not from the laity, but from those who would be the beneficiaries in case of its approval, would lead us to mistrust it, although we fully acknowledge their aim and purposes to be sincere.

It is quite true that the Church has become secularized, not so much, however, in the canonical sense as in the spiritual sense —it has become worldly. And much more so in these days when the ministers of all denominations are acquiring prominence and assuming such an autocratic position as would shock the reform-

ers and the "Dissenters" of other times. As though sacerdotalism in whatever form were truly a blight upon Christianity, the undue exaltation of "orders" has always brought about a general decay of spirituality in the Church. This fact no one who reads history aright can deny.

I should be willing to concede to the ministry the benefit of the texts they use to fortify their position if they could show that they have the zeal and abnegation of the Apostles and are invested with those supernatural "gifts" of the Holy Spirit, which are the "signs," also given in the Bible, as those which should follow the true minister of the Gospel. But I fear it is only too true, as a great mystic once said, that "the primitive Church used chalices of wood, but its ministers were pure gold, while the Church of modern times has golden chalices, but her ministers are of wood." Let the clergy seek first that power from above that can say to the lame man: "In the name of Jesus, rise up and walk!" and we shall not fail to see the people flock about them, respecting and obeying them as never before, without any need of orders, sacraments, vestments or ceremonial observances. What spirit-filled preacher or leader of religious awakenings has needed any of these outward things, or considered them essential?

My professor of canon law used to say: "Law is very useful to instil respect, but the respect which comes by the law is worth very little."

To deny that the present condition of the world is very bad would be to deliberately close our eyes to facts. But if we approach these facts with a candid mind, we are confronted by a terrible dilemma. In the awful presence of the Great War the solemn question has repeatedly been asked: "Has Christianity failed?" However hard we try to give a satisfactory answer to this question, there remains a sense of hollowness in our souls; and we are obliged, if we are honest to admit that either Christianity has indeed "failed"—that is, that it is inadequate to meet the conditions of our times—or we ourselves have departed from the true nature of Christianity.

He who knows "Christ and the power of the resurrection," also knows that He is the Light of the world, and in Him can be no failure, any more than there is failure in the sun when

black clouds intervene. The true answer must be, therefore, that we have departed from Him.

It is not our purpose to sit in judgment, nor even at this time to analyze the ways by which we have separated ourselves from Him. Such a slight mist can obscure the radiance of the heavenly vision, that the best thing to do is to point the earnest seeker after truth to the New Testament and tell him to measure himself by it, aided by the revealing power of the Holy Spirit. Our purpose here is merely to show the futility of the means we so often choose as correctives.

Christianity is not perfect if special legislation or so-called covenants and pledges are needed to make it effective.

If the New Testament teachings, or rather the power of God working through them, cannot make a sober man out of a drunkard, for example, and a temperance pledge can accomplish it, then we ought to substitute for the New Testament a system of pledges. I understand that the ways of human nature are intricate, and the will power of man almost incalculable. I can understand that if a man promises not to do a thing, he may succeed, at least for a time, in putting a restraint upon his desires and appetites. But unless a rebirth of the inner man is effected by means of the power from on high, we cannot expect a transformation of character.

Has Christianity the power to effect such transformations, without the need of exterior aids?

Not only have we the declaration of its Founder as to rebirth being the foundation-stone of the spiritual building, but history has proven the truth of this fact in all times, regardless of the exterior forms of religion, and among all men, regardless of race, early education or environment. Then, why try to effect by exterior means that which can be really and permanently accomplished only from within?

We all deplore the appalling increase of the evil of divorce. It is a question of much concern, not only to ministers and social workers, but to every parent as well. It is a formidable problem for legislators and a menace to the very foundations of society.

Suggestions and schemes for checking this evil are daily multiplying. By many it is thought that the most effective

means is to bring to bear an increasing pressure upon the Government to pass such laws as will make legal divorce almost impossible. And now the Episcopal Church seeks to rid itself of the evil by strict legislation with reference to its own members.

Every sincere effort toward the end in view is to be commended, but for the sake of truth I would ask: "Are we striking at the root of this evil growth, or merely lopping off its branches? I fear the latter is true. Divorce is not a cause but an effect, and we are bound to seek deeper to find the cause.

Let us not be deceived by the apparent legislation of the Roman Church on the subject. In the first place, in practise, the absolute indissolubility of the marriage tie, as claimed by Rome, does not exist. We know this to be so in specific cases which have come under our own observation. In the second place, a law from which there are so many ways of escape, as the divorce law of Rome, can hardly be called absolute. Besides this, the mere fact that all Catholic nations are forcing their Governments to establish a civil law of divorce, shows a weakness in morals which demands the investigation of its sources. As a Spanish statesman once said to a commission of priests and bishops who waited upon him to persuade him to veto the passage of such a law: "Your Eminences, would it not be more to the point for me to ask you what you are doing in the field of religion, that I am forced by the very professors of it to admit the existence of such an evil? Is not this a proof that you are neglecting your duty of improving the moral conditions and ideals of your coreligionists? I cannot see that the present conditions have been brought about through any of our civil laws. Have you changed your religion, then, or has it lost its power? I fully realize the delicate situation I am in. If I sign this law, you will call me a heretic. But—what shall I call *you,* when from the bosom of your Church this pressure is brought to bear upon the State?"

Frankly facing the question, we must confess that no amount of legislation, ecclesiastical or civil, can provide anything but a mere palliative. The real evil lies not so much in allowing divorce, as in the light and irresponsible way in which ministers perform the rite of matrimony, and the failure to inculcate high ideals concerning marriage, and the solemnity and

decisive quality of such a step. The phrase, "What God has joined together, let no man put asunder," is to be found in almost every ritual. Is it not a profanation of our ministry if we use it in cases where we do not know if it is true, or where we have reason to believe it is not true? We must admit that in a very large proportion of marriages solemnized by ministers to-day the contracting parties have no right to live together, because God has taken no part in their union. Looking at the question from this point of view, for a judge to declare null such unions, many of them effected by the priest or minister merely for the sake of the fee, may be considered a real benefit to society, as well as the individuals concerned.

It is terrible to admit that these things can be so. A loyal nature rebels against anything which might indicate a weakening of what should be a sacred bond, or the destruction of that blessed and mystical sanctuary, the home; but it also fills us with horror to see that only too frequently a minister will leave his bed, sometimes at midnight, and accept a fee from those who are complete strangers to himself, and perhaps almost as much strangers to each other, with a mere acquaintance of a few hours in some cabaret restaurant or ballroom, and pronounce over them in the name of God the solemn words of the indissoluble tie. Can any good come of this?

When St. Paul says: "Be not unequally yoked together," does it not suggest the idea of a common spiritual growth in the same religious principles, an inner union of thoughts and ideals as a true basis upon which to build a home?

Leaving aside the cases where matrimony is rushed into with too thoughtless haste, are not social standing, influence and money too often taken into account by the parties concerned, as if they were far more important than true love and spiritual union?

This is where the minister should recognize his lofty mission, which is not to be accomplished so much by legislating against divorce as by raising the standard of life's ideals among his people and teaching them the meaning of true marriage.

To sum up the matter: Prove to me that two persons have been joined together by God, and I will deny the right of any man to put them asunder.

ANOTHER FALSE STEP.

"The Protestant Episcopal Church," we read in the daily press, "has adopted the confessional." Doutless this also has been done with a view of improving and purifying the Church. To us it is but another proof of blindness and departure from the true principles of Christianity. It is very much like the proposal to build wayside shrines all over England, in order, it is said *"to claim the whole country-side for Christ."*

History teaches us the futility of the practise of confession as a purifying agency in the Church, or as a restraint upon crime.

But personal experience is worth more than the testimony of history, and my large experience in the confessional entitles me to speak of what I know. A little insight into human nature opens volumes to the observer of life.

Without touching upon anything which might offend our readers, let us see the effect of the confessional, as I have observed it among different classes of people in different countries.

For our purpose we may divide into groups those who practise confession because they are constrained by the laws of their Church to do so. To the first group belong the indifferent or irreligious who are obliged by circumstances to observe the forms of religion. They go merely to fulfil an imposed duty which they hate, and they tell what they please to the priest, and nothing else. To this class of penitents the priest is forced to give absolution, against his conscience and his theology, for social reasons. The Church not only condones such an act, which is really one of impiety, but would punish the priest if he refused to absolve the undeserving penitent, especially if the latter were of good social standing or held a position of influence. For such persons, and they are many in Roman Catholic countries, confession does not serve as a restraining power in any sense, but fosters insincerity and a cynical formalism, if not absolute atheism.

The next group is represented by the pious or religious person, the Catholic of honest character and faith. Such an one goes to confession, not only because it is imposed by the Church, but because he or she feels the need of it. This need may pro-

ceed from two sources—a troubled conscience or the need of advice.

In the former case, the first visits to the confessional are preceded by fear and trembling, which, of course, it is argued, is very salutary for the soul; but experience has taught us the weakness of human nature that, once having fallen into a sin, or opened the door to any form of evil, a repetition of the offense is at least probable; and also, that, although the first confession may have been a terrible ordeal, the *custom* of confessing gradually deadens the sensibilities and that fear disappears. This is an invariable rule everywhere, and among all classes of people, and is an incontrovertible proof of the failure of the confessional to accomplish what it is intended for.

Let us suppose that the person goes to a priest who, being mindful of the teachings of his theology as to his duty, treats the penitent with severity and rigor. It is almost a certainty that if the penitent repeats the fault he will look for another priest, leaving his former confessor altogether, or only coming back to him after getting the absolution for that particular offense from another.

If the priest is not inclined to be strict or scrupulous, he may, out of pity for his penitent, try by all means to remove the sense of fear and restraint, and induce him to open his heart freely, by treating every fault lightly, and giving the absolution without any difficulty. Such a priest will become very popular, especially among the young people, who will recommend him to each other as the best and most indulgent of confessors. The consequence is that the confessional, instead of being a check, serves as an easy way out of difficulties. This, of course, far from bringing about any reform in the penitent, is the source of many fresh faults. As to the danger for the confessor as well as the penitent in this system, we need say no more than that it is a very real one. This fact alone would justify the abolition of the confessional, or at least the restriction of the office of confessor to priests of years and experience.

Of those who go to the confessional for advice, very few are impelled by a deep spiritual need. Such may indeed gain benefit from it, but they would get just as much from a consultation outside the confessional. The majority go to talk about them-

selves and their grievances, and their confession degenerates into the worst kind of gossip, in which neither relatives nor strangers are respected; and all their comfort consists in being able to pour their tales into the sympathizing ear of one who will always take their side and humor them in their prejudices. The alleged salutary effect of confession is never evident in the homes of this class of penitents, for it has only served to confirm them in the opinion that they are suffering martyrs. They can see nothing from any one else's point of view, and find nothing but wrong in the actions of others. The only person that understands them thoroughly and helps them to bear the cross is the good Father Confessor. He becomes their idol, and they are proverbially described as "saints in church, but devils at home."

To the third group belong the overscrupulous devotees. They are so insufferably wearisome that few confessors have the patience to listen to them, consequently they gather little advantage from the confessional. To quote a Jesuit father's apt description: "Such people have an inordinate appetite for confession and communion." But as to spiritual progress, they remain always at a standstill.

We do not include among these nuns, monks and clergy of all ranks. They form a class by themselves, which need not here be touched upon. Our keen but rough Father B. used to say: "The two most useless things in the world are to try to rid a dog of fleas and to confess monks and nuns; no sooner do you get through with them than there they are back again, worse off than ever!"

But, jesting aside, we have tried to demonstrate the axiomatic truth which in so many cases seems to be accepted only in theory, viz., that it is no use to try to reform men, or society, or the Church, by means of laws, rules and observances. Any true reform of individuals or institutions must come through a deep interior transformation.

Let us, then, seek to penetrate the profound spiritual meaning of the teachings of our Lord and Master, and apply them first of all to ourselves, and then to the Church, and see wherein we are lacking and how far we have departed from His ways. Let us seek to grasp the true significance of our high calling, and

claim the power from on high that has been promised to us. Jesus said: "As the Father has sent Me, so have I sent you." Let us seek to be filled with His Spirit, that we may be able to deliver His message, which, we have faith to believe, has power, through His grace, to transform the hearts of men and bring about the triumph of His Kingdom.

If we truly seek for these things we shall not be led to put our faith in other ways and means, but will be strengthened to fulfil our commission as He has commanded us, that we may not be ashamed before Him at His coming.

A MEDITATION

How strange and wonderful it is, the way men are deluded by things they see and facts they learn! How hard it is to understand that truth gained through the study of history and psychology and through scientific investigation is not to be accepted but simply ignored!

This is pre-eminently the case in matters of organized religion and its principles.

Here, for instance, is the One, Holy, Catholic and Apostolic Protestant Episcopal Church (and the One, Holy, Catholic and Apostolic Roman Catholic Church). It would *seem* to be possible to understand what this Church (and the other) is, its characteristics, its relation to the New Testament, its course of development—by enlightened study. And thus many are deceived! They fail to see the fallacy of depending on reason and research! They fail to perceive that, in spite of the facts, the Protestant Episcopal (and the Roman Catholic) Church is in itself and exclusively the One, Holy and Catholic and Apostolic Church!

How wonderfully *One* is the Protestant Episcopal Church; how undeniably (at the mere cost of shutting one's eyes) it is revealed as the only Church there is (together with the Roman Catholic Church)! There is no other Church but this one (and the other). There are appearances in the line of vision which might seem to be Churches; but this is only an illusion. How strange that the world does not more readily perceive this to be so!

And then, how *Holy* the Protestant Episcopal Church is! It is so superior in holiness to any other perceptible group! Its members are so different in this respect from any other persons! One can distinguish a Protestant Episcopalian at once by the sacred aroma that pervades his presence, by the fervor of his piety and his separateness from all that is common or earthly or unworthy.

And again, how *Catholic* this One, Holy Church is! It is everywhere to be seen throughout our broad land (together with the other). It is all-pervading. It touches every bit of life, every bit of every man's life, in all places. Its influence is the only real Christian influence (together with that of the other) that exists. And its teaching has never changed, in any detail, since the beginning.

And how *Apostolic!* The sacred touch of hand has never failed from St. Peter to us. And it is this sacred touch that makes us what we are. The unutterable disaster of a failure in that touch, which alone gives us our right to be, has never happened. One can see this by simply looking at a bishop. And yet numerous persons do not realize the unutterableness of this phenomenon. They are so sadly influenced by scholarship and truth! The thirteenth century and its standards mean so little to them! They insist on loving or respecting the Protestant Episcopal Church for its real values and not for these sacred, unspeakable values.

Will the day ever come when Protestant Episcopal (and Roman Catholic) truth will prevail, and men learn to see the light and glory that dwell with us?

Thirteenth century voices cry aloud from New York (alas, not from St. Louis!) to a heedless world which passes by and continues to trust to reason, which continues to trust the twentieth century! How sad and strange!

—By a Protestant Episcopalian.

GOD IS LOVE

What often seems to you hard and cruel is the greatest benediction of the love of God. We know that He is Love, and what seems least loving is the irreducible minimum of suffering necessary to create the soul anew in the likeness of the love of God. Whatever else you may doubt, never lose

hold of this: God is Love. The atmosphere of the universe is the realizing sense of the love of God, and the more I live, the more impossible it seems to doubt it. The sun shines. The light of the sun fills the sky, and there is no doubt about it. God is Love. His love fills the universe; to us there is no doubt about it. Nor does the cloud or the night make us doubt the sun. And we do not doubt God because of the sin and the darkness where He is not seen. *Selected.*

THE ANGELS' MESSAGE

O'er wild Judea's silent plain,
  Adown each purple hill,
Across the blue waves of Galilee,
  And up each silvery rill
A holy calm lay brooding
  In hushed awe, and still.

When swift upon the midnight air,
  While shepherds watched about,
From hosts of Angels hovering round,
  A joyous shout rang out:
"Awake! awake! ye sons of men,
  Begone all fear and doubt.

"Peace, peace on earth, good will to men!
  Glad tidings now we bring,
All glory be to God on high!
  Let earth break forth and sing,
For in Bethlehem's lowly manger lies
  The Christ—your new-born King."

And still through all the years they come,
  Their snowy wings unfurled;
And still the old, old story tell
  To all the weary world—
"To you a 'child of Hope' is born,
  The 'Prince of Peace'—The Lord."

Oh, let our hearts leap forth in praise,
  Nor lips refuse to sing
That sweetest "Ancient Cradle-Song,"
  As humbly now we bring
Our burdens all to His dear feet—
  Our Saviour—Friend—Our King.

—Horace Hendrick.

LETTER TO SISTER HELENA

The Church of Rome as Against the Scriptures, the Fathers and Tradition.

"We ought to obey God rather than men."—Acts 5: 29.

"Christ alone should never be abandoned. . . . If a Church rejects the faith and no longer possesses the foundation for apostolic preaching, it should be abandoned."—St. Ambrose, "On St. Luke," bk. VI., chap. 9.

My dear Sister:

Your unexpected letter pleased me beyond my power to express. I hasten to reply to it, and to tell you that I will gladly continue a correspondence with you for as long a time as you please.

This will give you the opportunity to use your natural talents and the fruits of your long experience as Mother Superior, to convince me of my error, if, indeed, I am in error.

I will not make public anything in your letters, except as required for the sake of argument, unless you give me permission to do so.

You have known me for a long time, though for many years no word has passed between us, and you are kind enough to say that you were "never happier in your life than during the time when you entrusted to my care and spiritual guidance the fragile bark of your soul," hence your great disappointment and amazement at my leaving the Church.

You say also: "Pray to our Mother, whose virtues and glories you were so gifted to proclaim, to send you a ray of her light in order that you may see the true cause of your having taken such a step. I still daily hope and pray it will prove in the end to be a fresh victory and glory for the Church *in your return.*"

I am glad of your interest, for I know it is sincere, but as to the fulfilment of your prayer, it meets with an insuperable obstacle on my part. So far, I must tell you, your daily prayers have only had the effect of confirming me in the justice of my decision, and removing me farther than ever from the Church, to the great comfort of my soul.

I shall not touch upon what you say in the rest of your letter,

at present, but will circumscribe my attention to your question as to what my motives were in leaving our mother Church.

The two quotations which head this letter contain, in substance, the reason for my determination.

I need not remind you of the hours spent over the many intricate problems you frequently brought to the confessional, which were as difficult for me to solve, as confessor, as they were puzzling to you, as a sincere religious. You will remember that in the struggle of your soul after perfection, you used to meet so many opposing forces in your surroundings that you were convinced there must be something wrong with your order, and the only way you saw of overcoming the difficulty was to start, like Santa Theresa, a much-needed reform.

Your letter brings back so vividly to my mind those dark days through which your soul passed, when you would cry out in agony, demanding why the Lord had not been merciful to you and let you die before undergoing such experiences. Little did you suspect that while I was trying to bring comfort to your troubled soul, mine was torn with a worse conflict, and while I gave you all the counsels the Church has prescribed for such occasions, I was unable to appropriate any to myself.

So, my dear sister, although you did not suspect it, I also was looking for the root of the evil, but instead of seeking it in my own order, as you did, I was following it up—even to the head of the Church; and at last I found that there was no remedy for me but to leave the Church in order that I might be free to study my position.

A cablegram called me to Rome, and I gave my answer to the Archbishop of C——, in presence of the governor. It expresses my frame of mind at that time. I said: "Your Excellency, the Church claims to be the repository of truth, but the bonds that united my soul to her have been broken. Yet I am more passionately devoted to truth than ever. Let me go to the enemies' camp! You must be convinced that in my present state of mind, if the Church really possesses the truth, she can gain nothing by detaining me, as I do not see it. But I have full confidence in my Heavenly Father's love and grace, and I know that if I am wrong, He will show me from outside the Church

what I cannot see from inside—and if this be the case there will be no more devoted son of the Church than I."

If God permits our correspondence to continue unbroken, I purpose to tell you by how many lies the Church convinced me that she was not the repository of truth. To-day let us consider three points—the Scriptures, tradition and the Fathers, which the Church requires us to vow, with all solemnity and without mental reservation or restriction in words or intention, to accept. She teaches that the Holy Scriptures are the Word of God and the basis of all true religion, but she also teaches that only she (the Church) is to interpret those Scriptures, and that she interprets them according to the apostolic tradition and the common consent of the Fathers. This is a lie, with no other object than to give to the Church the cloak of Divine sanction.

If you will take the trouble to read the Scriptures, the thought will inevitably come into your mind that either they must have been the rule of faith and practise of the apostles, or else they are false and not the Word of God. The Church teaches that the apostles began by preaching and afterward wrote, but that there was no express command of Christ to them to write. By this the Church implies, as she also affirms, that "the Scripture is not a sufficient rule of faith, because it does not contain all things" (Gregory of Val.), and that the apostles left unwritten things of greater value, which have been transmitted orally. These constitute what the Church calls Apostolic Tradition. As to what this "tradition" is, the Church can only give as authority a book written in the Middle Ages, which is such a patent forgery that, although quotations from it abound everywhere in Catholic writings, it reminds me of the revelations of Joseph Smith, which very few have been allowed to see, even in a copy. The best historians of to-day agree that, from the Middle Ages back to the time of St. Siricius, the history of the Church is very obscure, but beyond that time the darkness is impenetrable. So we must conclude that there can be no reliable apostolic tradition apart from the New Testament, and it is evident the apostles wrote what they did so as to avoid the corruption of the true faith through the accretions of time and the introduction of pagan ideas. The anomaly is, that the hierarchy, particularly as one ascends in rank, know all this without any doubt. To a

sincere mind that has made this discovery, the Church, instead of being the repository of truth, becomes a fosterer of error, a propagator of falsehood.

Now we come to the question of the Fathers. Few in the Roman Church can hope to comply with the command and fulfil the vow to interpret the Scriptures with *the common consent of the Fathers,* when they bear in mind that the latest edition of the Fathers, issued by the Vatican press, consists of as many as *sixty* folio volumes, three and a half inches thick! When you were elected Superior you made that vow. Now, let me ask you, Have you had any opportunity to look into even *one* of these volumes? You have many sisters, more or less dependent upon your counsel and judgment in spiritual things, still, your situation is better than mine was, because you can say, "I have the advice of my confessor to rely upon." But have you any proof that his advice is in accordance with the Scriptures, interpreted by apostolic tradition and the common consent of the Fathers? I can assure you I had no such confidence in my own knowledge, though I had a thorough course. Besides, I knew to a certainty that not one of the Fathers, should he come back to this world and read his books, *as edited by the Vatican,* but would accuse the Church of being a liar and a forger! So the only way for me to escape out of this labyrinth was to follow the course I did.

In those days of spiritual darkness and struggle I put myself as best I could before the presence of my God and said: "O Lord, in my troubled state I can perceive only one light which I may follow without fear of danger, because the Church teaches me it is the truth, that is, Thy Word. The Church also teaches me, and I firmly believe it, that Thou art my Father and lovest me, and that, at sundry times and in divers ways, Thou hast spoken to Thy children. For my soul's sake, which Thou hast loved from all eternity, let us read the Scriptures together, and do Thou teach me." And I began to read the Scriptures as I never had done before. They were like a new book to me. My first discovery was that the Scriptures were complete in themselves and wonderfully clear and simple, the only thing which made them confused and confusing being the notes added by the Church. I then studied the Fathers to see if they were respon-

sible for the notes of the Church, and the result of my study was—as I hope to show so that you may see it for yourself also – that the Church, although she claims them as authority, has no respect for the Scriptures, for tradition, or for the Fathers.

First of all, it is important for us to see what the Scriptures have to say with regard to their own authority as the Word of God. The texts I shall cite will all be taken from the Catholic Bible, and I beg you to make them the subject of your earnest and prayerful meditation. The Lord withholds not light from those who truly seek it. I have copied the passages in full, lest you may not have a Bible at your disposal:

Deut. 4: 2. "You shall not add to the word that I speak to you: neither shall you take away from it."

Deut. 30: 11. "This commandment that I command thee this day is not above thee nor far from thee. 12. Nor is it in heaven that thou shouldest say: Which of us can go up to heaven to bring it unto us, and we may hear and fulfil it in work? 13. Nor is it beyond the sea: that thou mayest excuse thyself and say,: Which of us can cross the sea, and bring it unto us: that we may hear and do that which is commanded? 14. But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

Psalm 18: 8.* "The law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones. 9. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes. 10. The fear of the Lord is holy, enduring forever and ever; the judgments of the Lord are true, justified in themselves, 11. More to be desired than gold, and many precious stones; and sweeter than honey and the honey-comb. 12. For thy servant keepeth them, and in keeping them there is a great reward."

Psalm 118: 10.** "With my whole heart have I sought after thee; let me not stray from thy commandments. 11. Thy words have I hidden in my heart, that I may not sin against thee. 18. Open thou my eyes: and I will consider the wondrous things of thy law. 19. I am a sojourner on the earth: hide not thy commandments from me. 24. For thy testimonies are my *meditation:* and thy justifications my *counsel.* 25. My soul hath cleaved to the pavement: quicken thou me according to thy word. 28. My soul hath slumbered for heaviness; *strengthen* thou me in thy words. 30. I have chosen the way

*Protestant Bible, Psalm 19: 7.
**Protestant Bible, Psalm 119: 10.

of truth: thy judgments I have not forgotten. 32. I have run the way of thy commandments when thou didst *enlarge my heart.* 34. Give me *understanding,* and I will search thy law; and I will keep it with my whole heart. 41. Let thy *mercy* also come upon me, O Lord; thy *salvation* according to thy word. 42. Lo, I shall answer them that reproach me in anything that I have *trusted* in thy words. 45. And I walked at large (at liberty); because I have sought after thy commandments. 49. Be thou mindful of thy word to thy servant: in which thou hast given me *hope.* 50. This hath *comforted* me in my humiliation: because thy word hath *enlivened* me. 66. Teach me *goodness* and *discipline* and *knowledge:* for I have *believed* thy commandments. 81. My soul hath fainted after thy salvation; and in thy word I have very much hoped. 86. All thy statutes are *truth.* 89. Forever, O Lord, *thy word standeth firm* in heaven. 98. Through thy commandment thou hast made me *wiser than my enemies:* for it is ever with me. 99. I have *understood more than all my teachers:* because thy testimonies are my meditation. 100. I have had *understanding above ancients:* because I have sought thy commandments. 104. By thy commandments I have had understanding: therefore have I hated every way of iniquity. 105. Thy word is a *lamp* to my feet, and a *light* to my path. 111. I have purchased thy testimonies for an *inheritance* forever: because they are the joy of my heart. 129. Thy testimonies are *wonderful;* therefore my soul hath sought them. 130. *The declaration of thy words giveth light; and giveth understanding to little ones.* 133. *Direct my steps according to thy word.* 142. Thy justice is justice forever, and *thy law is the truth.* 152. I have known from the beginning concerning thy testimonies: that *thou hast founded them forever.* 165. Much *peace* have they that love thy law: and to them there is *no stumbling-block.*"

Prov. 30; 6. "*Add not anything to his words, lest thou be reproved, and found a liar.*"

Isa. 8: 20. "To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light."

Isa. 40: 8. "The grass is withered and the flower is fallen: but the word of our Lord *endureth forever.*"

Jer. 23: 28. "The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth. What hath the chaff to do with the wheat? said the Lord."

St. Matt. 7: 24. "Every one therefore that heareth these my words and doth them shall be likened to a wise man that built his house upon a rock. 25. And the rain fell and the floods

came and the winds blew: and they beat upon that house. And it fell not, for it was built upon a rock."

St. Matt. 13: 23. "But he that received the seed upon good ground is he that heareth the word and understandeth."

St. Matt. 15: 3. "But he, answering, said to them: Why do you also transgress the commandments of God for your tradition? 9. And in vain do they worship me, teaching doctrines and commandments of men."

St. Mark 7: 9. "And he said to them: Well do you make void the commandments of God, that you may keep your own tradition."

St. Mark 12: 24. "And Jesus answering saith to them: *Do ye not therefore err, because you know not the Scriptures nor the power of God?*"

St. Mark 13: 31. "Heaven and earth shall pass away: but *my word shall not pass away.*"

St. Luke 11: 28. "But he said: Yea, rather, blessed are they who hear the word of God and keep it."

St. John 5: 24. "Amen, amen, I say unto you that he who heareth my word and believeth him that sent me hath life everlasting and cometh not into judgment, but is passed from death to life. 39. Search the Scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me."

St. John 6: 64. "It is the spirit that quickeneth: the flesh profiteth nothing. *The words that I have spoken to* you *are spirit and life.*"

St. John 8: 31. "Then Jesus said to those Jews who believed him: If you continue in my word, you shall be my disciples indeed. 32. And *you shall know the truth; and the truth shall make you free.*"

St. John 15: 3. "Now you are *clean,* by reason of the word which I have spoken to you."

St. John 17: 17. "Sanctify them in truth. *Thy word is truth.*"

St. John 20: 31. "But these are written that you may believe that Jesus is the Christ, the Son of God: and *that believing, you may have life in his name.*"

Acts 20: 32. "And now I commend you to God and to the word of his grace, which is able to build up and to give an inheritance among all the sanctified."

Rom. 15: 4. "For what things soever were written were written for our learning: that through patience and the comfort of the Scriptures we might have hope."

1 Cor. 15: 3. "For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the Scriptures."

2 Cor. 2: 17. "For we are not as many adulterating the

word of God: but with sincerity; but as from God, before God, in Christ we speak."

Gal. 1: 8. "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. 11. For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man: nor did I learn it but by the revelation of Jesus Christ."

Eph. 1: 13. "In whom you also, after you had heard the *word of truth (the gospel of your salvation),* in whom also believing, you were signed with the Holy Spirit of promise."

Eph. 6: 17. "And take unto you the helmet of salvation and the *sword of the Spirit, which is the word of God.*"

Phil. 2: 16. "Holding forth the *word of life.*"

Col. 1: 5. "For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel."

Col. 3: 16. "Let the word of Christ dwell in you abundantly: in all wisdom, teaching and admonishing one another . . ."

2 Tim. 3: 15. "And because from thy infancy thou hast known the holy Scriptures, *which can instruct thee to salvation, by the faith which is in Christ Jesus.* 16. *All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice:* 17. *That the man of God may be perfect, furnished to every good work.*"

Heb. 4: 12. "For the word of God is *living and effectual* and more piercing than any two-edged sword and reaching unto the division of the soul and spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart."

1 St. Peter 1: 23. "Being born again, not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth forever. 25. And this is the word which by the Gospel hath been preached unto you."

2 Peter 3: 1. "Behold, this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: 2. That you may be mindful of these words which I told you before from the holy prophets and of your apostles, of the precepts of the Lord and Saviour."

1 St. John 1: 4. "And these things we write to you, that you may rejoice and your joy may be full. 5. And this is the declaration that we have heard from him and declare unto you: That God is light and in him there is no darkness."

1 St. John 2: 7. "Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. 8. Again a new commandment I write unto you: which thing is true both in him and in you, because the

darkness is passed and the true light now shineth. 12. I write unto you, little children, because your sins are forgiven you for his name's sake. 13. I write unto you, fathers, because you have known him who is from the beginning. . . . 14. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. 21. I have not written to you as to them that know not the truth, but as to them that know it: and that *no lie is of the truth.*"

1 St. John 5: 11. "And this is the testimony (record) that God hath given to us eternal life. And this life is in his Son. 12. He that hath the Son hath life. He that hath not the Son hath not life. 13. These things I write to you that you may know that you have eternal life, you who believe in the name of the Son of God."

St. Jude 3. "Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints."

Rev. 1: 2. "Who hath given testimony to the word of God and the testimony of Jesus Christ, what things soever he hath seen. 3. Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which are written in it. For the time is at hand."

Rev. 22: 18. "For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book."

In reading the foregoing passages I am sure you cannot fail to notice the following salient points: That the first writer and the last, as well as the author of the Book of Proverbs, pronounce the same solemn warning that nothing should be added to or taken away from the Scriptures. Can it be possible that the pope should have greater authority than Moses and the beloved disciple? Then we are told that the Scriptures were written for the "little ones," the "young men" and the "fathers," and that in them all may find life, light, truth, strength, hope and comfort through the knowledge they impart that our sins are forgiven through Jesus Christ, who died for us, and by faith in whom we have salvation. I wish you to notice also this: Jesus Himself taught that the source of all error is an ignorance of the

Scriptures, and that through tradition the Scriptures are made void, by substituting the commandments of men for the commandments of God. That the Fathers were in perfect accord with this view a few quotations from the writings of some of them will he sufficient to prove.

"The holy Scriptures are so written that there is no person who cannot extract from them all that is necessary, provided that he has recourse to them with devotion and piety."—St. Augustine, "On the Utility of Belief," chap. 6.

"There are in the Bible facts so clearly told that they require rather an auditor than an interpreter."—Ibid., Treatise 50, on St. John.

"In the things which are clearly contained in the holy Scriptures are to be found all that can concern faith and works."—Ibid., "On the Doctrine of Christianity," bk. II., chap. 19.

"By the holy Scriptures you can know fully the will of God."—Ibid., ep. CXL., chap. 9.

"I adore the plenitude of the Scriptures."—Tertullian, "Against Hermogenes," chap. 22.

"The hand of God strikes everything that is invented by human imagination and which is sought to be given out as apostolical tradition, although it may not rest upon the testimony of the Scriptures."—St. Jerome, on the first chapter of Haggai.

"All is clear and straight in the Divine writings, all that is needful is evident."—St. John Chrysostom, Homily III. on the first ep. to the Thessalonians, and on the second chapter to the second ep. to the same.

"By a particular ordination of Divine Providence, the grace of the Holy Spirit was given to publicans, to fishers, to tentmakers, to shepherds, to men of slender intelligence and without education, to enable them to compose these books (the holy Scriptures), in order that no one, even amongst the most ignorant, might bring forward their difficulty as an excuse: all things there told are easy of comprehension, so that the artisan, the servant, the widow, the least informed of all mankind, in hearing these books read, may always obtain some benefit from them. Who are those that cannot understand all that is written by the Evangelists? Who is he that in hearing said, Blessed are the peacemakers; Blessed are the merciful; Blessed are the pure in heart, and other things of the same kind, would require a doctor to explain to him what he had heard? And again, the miracles, the historical facts, are they not intelligible to every one?"—St. Chrysostom, Serm. III., on Lazarus.

"All is clear in the holy Scriptures for those who approach them with a mind full of piety."—St. Epiphanius, "Heres.," 76.

"The holy Scriptures, being divinely inspired, are sufficient to make truth known."—St. Athanasius, "Against the Greeks."

"Those who would impose their dogmas on others strive to win them from the perusal of the holy Scriptures under the pretext that they are inaccessible, but in reality, because they dread being convicted of heresy by the witness these would afford. If they see their doctrine condemned by the holy books, they attack at the same time both the spirit and the letter of the Scriptures. If, on the contrary, a single word can serve their purpose, they twist that word from its natural acceptation in detaching it from the phrase, and forcing the very syllables to strengthen their false reasoning."—St. Athanasius, against those who desire that the Scriptures should be neither studied nor cited, but acquiesced in as a system of faith. "Edition of the Benedict.," vol. II., p. 563.

Now let us see what the Church teaches. I shall quote from her leading theologians and canonists.

The Roman Catholic decree and its commentaries contain, in various places, these maxims:

"That the pope has the power to decide against the apostolic books and the Old Testament; that he can deal with the law, being above the law; that he can dispense with the Evangelists in interpreting them,"—Canon Lector. distinct. 34 in Glossa, Innocent III. Decretal of Concess. Præbend. tit. 8, cap. Proposuit. Ibid., Glossa, Gloss. canon. Sunt quidam, caus. 26, quæst. I.

In the first Book of the Decretals of Gregory IX. (tit. 7, cap. Quanto personam), the Pope Innocent III. says that "the pontiff holds on this earth not the place of a mere man, but of God Himself." And upon this the commentary of the doctors says that "the pope out of nothing can make something. He can render valid a sentence which is null; because in things which he wills his will stands in the place of right, and no one can say to him: 'Why doest thou that?' for he can annul right and make injustice become justice."

"All the controversies of the faith are not to be judged by the holy Scripture, because it is obscure."—Gregory of Val., title of bk. IV., chap. 2, of the "Analyses."

"The Scripture is not a sufficient rule of faith, because it does not contain all things."—Ibid., title of chap. 3.

"By the hidden judgment of God the Scripture is a stumbling-block and a subject of temptation to the simple, in order that those who chose to trust to it alone may easily trip and fall into error."—Ibid., bk. IV., chap. 2.

"The Church is a more ancient, better known and more extensive guide than the canonical Scriptures."—Carranza, Controvers. 2.

"The Scripture being deaf, cannot hear difficulties; being stupid, cannot examine them; being dumb, cannot pronounce a correct sentence, and is altogether incapable of making known the judgments of God."—Serrarius, "Prolegom. X.," quæst. 2.

"The Scriptures without the traditions are neither actually necessary nor are they sufficient."—Bellarmin, "De Verbo Dei," lib. IV., chap. 4.

"There exist traditions which are greater than the Scriptures, as regards the obligations which they impose."—Ibid., chap. 6.

"The Christian religion still receives additions in essential matters."—Salmeron, vol. XIII., part 3, disput. 6, sect. "Est ergo."

"The Roman pontiffs, in expounding many things which were hidden before, are in the habit of adding to symbols."—"Andrade," bk. II., of the "Defence of the Belief of the Council of Trent."

It is evident that those have not been in error who have asserted that the Roman pontiff can sometimes dispense with obedience to St. Paul, and to the four councils."—Ibid.

"If the pope erred by commanding vice and interdicting virtue, the Church would be obliged to believe that vice is good and virtue bad, if she would not sin against conscience."—Cardinal Bellarmine, "On the Pontiffs," bk. IV., chap. 5.

"In fact, Christ has given to Peter (and to the pope, adds the Church) the power to make that which is sin become not sin; and that which is not sin become sin."—Ibid., chap. 31 of the book "Against Barclay."

Coster calls the traditions of the Roman Catholic Church another species of Scripture, and declares that "the excellence of these writings surpasses much that of the Scriptures which the apostles have left to us written on parchment."—"Enchiridion," chap. 1.

Gregory of Valence, not finding reasons in the holy Scriptures for the sacrifice of the mass, says: "Even though the service may not have been instituted by God, it cannot be concluded that it is not legitimate, for that (divine institution) is no way required to make a form of worship, or a sacrifice, good."—"On the Sacrifice of the Mass," bk. I., chap. 4.

To your own intelligence and clear reasoning, which I pray may be unhampered by ecclesiastical bondage, I leave the task of comparing the quotations I have given you from the Scriptures and the Fathers, with those of the Church's theologians.

After you have meditated seriously upon these things, I wish you would tell me if, in view of the great spiritual conflict souls who, like yourself, are called to the higher life, must undergo, on the one hand, and the ruin and spiritual bankruptcy which prevails among the leaders of the Church, on the other, the conclusion does not seem inevitable that either Christianity is not what it claims to be, or the Church must have wandered far away from Christ.

But the Word of God, to the searching soul, is light and life. No one who has received it and felt its power can fail to recognize the truth it reveals, which, though so simple that a child can grasp it, is full of unfathomable depths of meaning. No one who has heard in his soul the call of the Christ can fail to exclaim with the apostle: "We ought to obey God rather than men," and with St. Ambrose: "Christ alone should never be abandoned." But "if a Church rejects the faith and no longer possesses the foundation for apostolic preaching, it should be abandoned."

This is the reason, dear Sister, why I left the Roman Church, and, far from being sorry, I should not return to my former spiritual slavery for all the empires of the world. Neither shall I cease to praise God for His mercies, who has opened a path of light before me. That path will I tread, that light will I follow, "which shineth more and more unto the perfect day."

God grant that you also may be led "out of darkness into His marvelous light!" Your brother,

MANUEL FERRANDO.

We would be pleased to get a few copies of the August number of the Protestant Review as we have run short of this issue for office files, etc. Kindly mail your copy, if you can spare it, to Christ's Mission, 331 West 57th Street, New York City.

APOSTOLIC SUCCESSION

A DIALOGUE.

Does the Protestant Episcopal Church Hold that No Man Can Be a Valid Minister but One who Has Been Ordained by a Bishop?

Parishioner: I observe that you speak of the great Protestant communions in America as Churches, whereas many of the clergy call them sects. What is the reason for this difference?

Rector: The reason is that some of our clergy hold that there can be no Church without a bishop and that no man is authorized to preach or to administer the sacraments unless he has been ordained by a bishop. Others, and I am one of them, hold that however necessary Episcopal ordination may be to the perfect organization of the Church, it is not necessary to the *being* of a Church, just as a man with only one arm is still a man, though he is not a whole and perfect man.

Parishioner: But which of these views is right? It seems to be a widely prevalent custom with the clergy not to call these Protestant communions Churches.

Rector: Let me tell you, my dear sir, that the practise you allude to is a novelty in the Anglican Church. It was not the custom during the first three hundred years after the Reformation. It came in at the time of the Oxford tracts, about ten years before the middle of the last century. In proof of this I cite the opinion of one of the most learned of our American bishops, the Right Reverend John Henry Hopkins, D.D., bishop of the Diocese of Vermont, who was, by the way, a stout High Churchman. In a letter addressed to the bishops, clergy and laity of the Church, in 1844, he says: "Another novelty which I regret to see is the systematic refusal of the term Church to the various orthodox communions of our non-episcopal brethren on the alleged ground that since episcopacy is manifestly of divine institution, there can be no Church where there are no bishops." The bishop proceeds to show at length that this practise has no authority in the Prayer Book or in the writings of the great divines of the Church of England. He even supports his opinion by quotations from some of the Oxford tract writers themselves. For instance, the famous Mede, distinguished for

his learning and for his zeal for primitive Catholicism, who calls these Protestant communions "the Reformed Churches." He also quotes Archbishop Bramhall, a famous bishop of the seventeenth century, who says: "This mistake proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily grant them, and the integrity and profession of a Church, which we cannot grant them without swerving from the judgment of the Catholic Church." He also quotes the words of Bishop Andrewes: "Nevertheless, if our form of episcopacy be of divine right, it doth not follow from thence that there is not a salvation without it, or that a Church cannot consist without it. He is blind who does not see Churches consisting without it" *These two bishops,* let me remind you, my dear sir, belong to the company usually called the Anglo-Catholic Divines of the seventeenth century.

Bishop Hopkins goes on to point out that some of the most distinguished divines of the Church of England acted as delegates in the famous Presbyterian synod of Dort, and that the fifty-fifth canon of the Church of England requires the clergy to "pray for the Churches of England, Scotland and Ireland, as parts of Christ's Holy Catholic Church, which is dispersed throughout the world." And he adds that the same judgment has been maintained in England to our own day, nor am I aware that it has been openly impugned by any bishop on that side of the ocean. Bishop Hopkins proceeds to sustain the proposition that the Apostolic ministry is not of the *essence* but of the *order* of the Church by a brief reference to Holy Scripture.

After this he shows with great learning that the same conclusion is sustained by the writings of the ancient Fathers from Irenæus to Thomas Aquinas.

Parishioner: But if these Protestant communions are Churches as well as our own, what is the difference between them?

Rector: In answer I quote the words of the same learned Bishop Hopkins: "Thus we are led to the precise conclusion of our Church, which freely allows the name and character of Churches to our non-Episcopal brethren, while she laments the want of the Apostolic ministry as a grievous defect, and takes care to secure its perpetuity within her own pale." The venera-

ble bishop proceeds: "I am almost ashamed, beloved brethren, to labor so plain and *hitherto unquestioned a point* in our system of theology. But the favor which has been shown of late to the contrary doctrine, and the very serious practical consequences which, in my humble judgment, are likely to result, seem to have laid this necessity upon me."

Parishioner: But is it not a fact that if a Presbyterian minister desires to enter the ministry of our Church we require him to receive Episcopal ordination, whereas if a Roman priest renounces his Church and desires to become a minister in ours we do not require him to be reordained? And if so, does not this imply that the only valid ministry is the Episcopal ministry?

Rector: What you say is true, but the requirement is a testimony of our belief in the importance of the Episcopal organization of the Church. It means that no man can be a minister *in this Church* without Episcopal ordination; it does not mean that no ministry but an Episcopal ministry has any validity. I assure you, my dear sir, neither the Church of England nor our own has ever taken that ground. As to our own Church, just turn to the preface to our Book of Common Prayer and read these words: "The different religious denominations of Christians in these States were left a full and equal liberty to model and organize *their respective Churches* and forms of worship and discipline in such a manner as they might judge most convenient to their future prosperity." Observe that this preface is the official voice of our Church in the General Convention assembled. It must therefore be considered as decisive on the subject, at least until an equally authoritative expression shall have done it away. For here in our collective capacity and in connection with our standard book we have given the name of *Churches* to the different religious denominations in the United States as then existing. Do not allow yourself, my dear sir, to be deceived on this point. The doctrine of the exclusive validity of the Episcopal ministry is a novelty, and has no authority in this Church. Do not forget that our Reformers and chief defenders for many years maintained that the distinction between a bishop and a presbyter as it now exists was of human appointment; and that no one

form of Church government was enjoined in the New Testament as binding on all persons and for all time.

And remember that the High Church school of theology in the English Church represented by the Anglo-Catholic school of divines in the seventeenth century, while they held that episcopacy was of divine appointment, yet they did not hold that it was necessary to the *being* of a Church, but only to its *well being*. A volume would be necessary, my dear sir, to give the passages which might be quoted in proof of this statement. Hooker, in his "Ecclesiastical Polity;" Field, in his book on the Church; Bishop Hall; Archbishop Bramhall, on "Apostolic Succession;" Archbishop Laud, Bishop Stillingfeet, Bishop Andrewes, Bishop Cosin and others.

Let me also ask you to note that in the twentieth Article of Religion, in which our Church defines its doctrine concerning the Church, there is not one word about Apostolic Succession.

Parishioner: Does not our Church then teach the doctrine of Apostolic Succession?

Rector: It depends upon your definition of Apostolic Succession. The Church teaches that from the beginning there have been three orders, bishops, priests and deacons, recognized in the Church, and this she says may be proved (not by Scripture by itself, but) by Holy Scripure and ancient authors. This is to say, she stands for *Historic Episcopacy*. She allows great liberty of opinion upon the subject of Apostolic Succession, but she has never taught that no other ministry than an Episcopal ministry has any validity. We may be thankful that this is true, for when we remember the words of Christ, "By their fruits ye shall know them," and then turn and consider the blessed fruits of the ministry of many Protestant Churches other than our own, both in our own land and in pagan lands, we should feel that to declare their ministries invalid would be nothing less than a sin against the Holy Ghost.

Parishioner: Has this then been the attitude of our great divines toward non-Episcopal ministries? Have they recognized a community of interest and sympathy with these Protestant Churches?

Rector: Listen to the learned Bishop Hall in the reign of Charles I., speaking of the Protestant Churches as the Church

of England's "dearest sisters abroad;" and hear him exclaim: "Blessed be God, there is no difference in any essential matter between the Church of England and her sisters of the Reformation . . . The only difference is in the form of outward administrations." Hear also Bishop Stillingfeet declaring, "That ordination performed by presbyters, in case of necessity, is valid, which I have already showed doth evidently prove that Episcopal government is not founded upon any unalterable divine right." And remember that the great Hooker, than whom no writer has greater authority in the Anglican Church, says in his "Ecclesiastical Polity": "Wherefore, lest bishops forget themselves, let them continually bear in mind that it is rather the force of custom whereby the Church . . . doth still uphold, maintain and honor them in that respect, than that any such true and heavenly law can be showed . . . that the Lord Himself hath appointed Presbyters forever to be under the regiment of bishops, in what sort soever they behave themselves. Let this consideration be a bridle unto them, let it teach them not to disdain the advice of their presbyters, but to use their authority with so much the greater humility and moderation, as a sword which the Church has power to take from them." (Ecclesiastical Polity, Book 7, Section 5.)

Before we part let me tell you that a learned Roman Catholic writer in a recent book assures us that the possession of Apostolic Succession by no means establishes the right of an organization to be called a "Church." The Greek Church, he says, has Apostolic Succession, *but it is no Church.*

May I ask you to consider the state of things in the West Indies, in Mexico, in South America and in the Philippines, where religion is in such a deplorable condition and the morals of the clergy so sadly corrupt—and yet they have had the Apostolic Succession for from three to four hundred years.

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A RECENT CONVERT FROM ROME

One of the young Italian clergy identified with the new clerical association, the Rev. Francis C. Capozzi, has recently made public statement of his reasons for leaving the Church of Rome. He was educated partly in the Papal University and partly in the International Augustinian College, both in Rome, and entered the Augustinian Order. In 1911 he came to the United States was sent to a Roman parish in Philadelphia. In 1914 he entered the Philadelphia Divinity School for a special course, and in January, 1915, was received into the ministry of the Protestant Episcopal Church. This change Mr. Capozzi ascribes to conditions within the Church of Rome. He considers that his education was inadequate; he was uninformed and misinformed; books, historical documents, etc., were suppressed in his college work and one side only of all questions was presented. When he came to America he witnessed a corruption in the priesthood and ignorance and superstition in the laity which shocked him. Then he began to read and study for himself. With the libraries of a large city in a free country to resort to he discovered a literature before unknown to him. He read the other side and a new world opened before him. Then he balanced for himself opposing theories and doctrines and claims. Thinking things out in this way he sought and obtained admission to the Protestant Episcopal Church.—The Chronicle.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.